

BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

No. 33.—VOL. VI.

SATURDAY, AUGUST 11, 1821.

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis.

SCHOOLS IN IRELAND.

Extracts from the 14th Annual Report of the London Hibernian Society, for establishing Schools and circulating the Scriptures in Ireland; 1820.

[Continued from page 125.]

From an Agent. March 21, 1820.

A populous neighborhood on the borders of the county of L——, encouraged a School Master, about four months ago to apply to me to be permitted to take their children on account of the Society. As they were poor, I thought to give the best terms their circumstances admitted, and insisted on a full contribution; a subscription was out of the question; that part of the country had no resident parson, or an individual to whom they could apply for help. The School suspended, and the house procured could not contain near the number that anxiously waited for admission; but the second did not terminate, before all the rest of the people were biassed: the rest came to the School—abused the master—not left it until he had banished the Roman Catholic pupil: fifteen poor Protestant children alone remained with their Preceptor. The Master continued teaching to the end of the quarter; he had so few on account of the Society, and the parents of the others were loath to pay, in the aggregate, more than the contribution, he resolved on giving up the School. The Protestant parson in the utmost tribulation, and in deputation to me. The man they deputed to plead their cause, one of the most respectable of their number, yet he could not read: he gave a pitiful account of the few Protestants who were scattered in that neighborhood. They were themselves undisciplined, nor was it in their power to have their children educated, if the society did not consider their situation. Some of the children had passed through No. 1 School at one of our Schools, which was formerly at a considerable distance from their residence, and since the opening of a School near them, had made considerable progress in reading the Testament. Thus they were first brought acquainted with the Book of Life, and became their anxiety for a continuance of the blessing. They were but the remnant of the best settlers there: many of the companions of their fathers had sunk into Popery, and they were every day assiduous to give up a profession to which they had no bond of attachment, but an ordinary reverence to the name. He said that he himself, was frequently importuned to attend mass, and the miraculous power of the Priest, the strong tendency of heresy, and above all the certain and absolute efficacy of baptism to cleanse from all sin, were again urged on him to effect his conversion; to all which, he could make no other reply, than, "he would be a Protestant, for God was stronger than the devil." I dismissed this poor man with the assurance, that if some of his Catholic children would, in defiance of his wishes, receive the books, I would give the School. On taking leave, he begged a Bible, as his eldest child had read the Testament fluently: on presenting him with one, he fell on his knees, and with uplifted hands and in a fervour, prayed—"that God would give every blessing to descend on society."

There is a cause for thanksgiving indeed, we have not learned of a single case of any among the many who have been educated by the School and reading the Testament in the jail at this place. The poor were increasing in satisfaction, and the males, one is now a Teacher in the prison at E——, and of them residing in S—— support characters; but what is more, the females forward. One person who had been sentenced to repeated public whipping, and whose sufferings were so extreme that his life was despaired of, was sent to look into a Testament while in his bed. This man, who is a Roman Catholic, had received a tolerable education, being a Roman Catholic, never having heard of the Testament before. He is not ignorant that the Priests denied the use of it to their people; but as it was recommended to his attention by the who attend the prison, to whom he had many obligations for their human and kind offices, he ventured to pay attention. The happy result has been that he has become a new man, and his anxiety now is to return to his country, to declare to his parents and to the Lord what he has done for him, and to seek to bring them acquainted with the great salvation the Testament reveals. Since I commenced my sheet, I have had the most pleasing accounts of persons who were sentenced to transportation, and our last assizes. One of them, a young man, who has a family, in regard to the question, how he fell in the hands of the law, said, "I am cheerfully resigned to the will of God; I bless him for bringing me here, acquainted with my Savior, whom I was ignorant all my days."

I can now rely on him for all things, and I know he will be with me wherever I go." This was said to a gentleman who accompanied some ladies to shew them the prison. The gentleman, although a Protestant, was not in the habit of paying much attention to the Scriptures, and wondered much at the powerful effects they had produced on the mind of this poor man.

In closing I shall confine myself to a brief statement of two instances of the utility of the Schools, which came under my notice a few days since. One in proof that the children educated under the Society from an early age, cannot be duped by the artifices, or thoroughly imbibe the delusions of Popery; the other, that where the more adult pupils enter the Schools under the influence of those delusions, even their case is not hopeless.

An instance of the first, I had in a lame young man, who called on me to be employed under the Society, to teach in this county. I perceived that he was shrewd and intelligent. I asked him had he ever read the Testament? He answered in the affirmative, and on entering further into the subject, I found that he had read it so far to advantage, that his mind was perfectly liberated from the reigning delusion; on this subject he could quote Scripture fluently and in point. I inquired "how he became acquainted with the Scripture?" He smiled, and said, "I perceive I have grown out of your recollection. I first got a Testament in my hands in your first school at G——, and I have never since lost the recollection of what I learnt there." Circumstances prevented my making any further inquiries at that time, but from his manner and the interest he seemed to feel in the passages he quoted, I hope better things of him than even a liberation from Popery.

The other instance I am to notice, the triumph of the Scriptures over prejudice, exemplified in the conversion of P—— B——. Of this young man I knew nothing until he came here early this month to obtain permission to open a School for the Society at K——, the place where J—— H——, now teaching in the jail, formerly taught, since which the School had been discontinued. On entering into conversation with this young man my surprise was indeed great. His acquaintance with, and recollection of the Scriptures, surpassed the attainments of many who had grown grey in the profession of religion; nor were these attainments mere transcripts impressed on the memory, they seem to be engraven on the heart. I inquired into the origin of his acquaintance with the Scriptures: time will only admit of a bare outline of the account he gave in reply to my inquiry. He was a native of the north of this kingdom. He came to this county on his way to M——, with a view to be educated and qualified for keeping School; passing in the neighborhood of H——'s School, he heard it was a Free School, and conceived the idea of stopping in it for some time: he was a good reader at this time, and had made some progress in figures. He was not long with H—— before he discovered that committing the Scriptures to memory was the indispensable condition of his receiving from him education gratuitously. His prejudices against the Scriptures were, however, so strong, being a bigoted Roman Catholic, that he refused receiving education on these terms; and although his finances were small, he chose rather to pay H——, as he found him fully capable to bring him forward in those acquirements which he was in pursuit of. Here he remained for some time, and would have continued longer, but that he was annoyed day by day at hearing the Scripture lessons and the repetition of the tasks. He was also apprehensive that the jealousy he had for the preservation of the purity of his principles might wear away, & his mind be gradually seduced into error, from being so constantly familiar with an heretical production. He left H——'s School, and arrived at M——, where he spent some years in study; but he brought with him from C—— what all his seclusion from the Scriptures in M—— could not overcome nor eradicate; a conviction that the so much dreaded Testament was indeed the Word of God. On finishing his studies in M—— he resolved to return to a country where he might meet with a Bible; and putting his purpose into execution, returned, and set up a School not far from the neighborhood where H—— had taught. His attainments as a Teacher soon got him a full School, and his being a Catholic, and the recollection of his bigotry when there before, procured him all the countenance and support the Priest could afford: here however he applied himself to the Bible, and the result has been—his giving up the Pay School to teach for the Society, taking to boot, a reduced stipend—the hatred of the Priest—and certain persecution.

It may not be altogether foreign to the subject of religious intelligence, to mention the strong impression of the high utility of the Schools, which has been made on the minds of all the religious characters in this town, by their acquaintance with M—— R——, sister of J—— R——. I have had frequent visits from her. Mrs.

B—— told her of the wonders which had been effected through the instrumentality of the House of Refuge, and the character of its inmates: having expressed a strong desire to visit it, we got her admission. Some of the ladies who were in attendance at the time, having learned her character, assembled the women, and through an interpreter, desired she would address them. This she did, and all her auditory (except the ladies) being well acquainted with the Irish language, soon manifested a deeper attention than the most serious of them ever before paid to any address delivered there; the apparent effect was surprising; most of them wept bitterly, and when she prayed with them in Irish, which she did with much fervour, they seemed affected above measure. After this the ladies conversed with her through an interpreter, and were surprised at the solidity of her judgement; the evangelical nature of her views; the internal acquaintance she had with the word of God; the facility with which she quoted chapter and verse; the depth of religious experience manifested in her comments on particular texts; and the readiness with which she rescued those passages in Scripture, relied on by the advocates of Popery, from their glosses, and evinced their true import from the context. One apparent effect of her visit to the Refuge (for she is frequently brought there and to the prison by the ladies) I shall mention. One of the women lately admitted, never had heard the Scripture read or the gospel preached until she entered the house of Refuge. She had been unfortunate, but for a long time back evinced deep regret for her misconduct, and not being able to obtain a settled service, she earned a sorry pittance by carrying wafer on her head to different houses: this and poverty materially affected her health, which recommending her to the attention of the ladies, she was proposed and admitted. The poor creature was sunk in all the ignorance and superstition of Popery; and although she saw no alternative, but death from starvation and disease, or entering the House of Refuge, she made choice of the latter with great reluctance; for there she could not expect the Priest, and she knew no other God, besides. What should she do? She consented to enter the house, but determined to leave it as soon as she recovered strength again to earn her bread by extreme labour and sorrow, willing to endure all to be restored to the all prevalent offices of the Priest. Knowing, however, that many, as firm in attachment to her religion as she was, had, especially of late, been turned from the Priests by the Bible, she hit upon an expedient to counteract its dreaded influence. She provided herself with a large supply of holy water, which in bottles she carefully concealed in her box; so carefully, that neither the matron nor any of the women once suspected the concealment; however, after having heard M—— twice or thrice, one day after prayer by M——, she went to the dormitory, where she had her Bible antidote concealed—brought down her store of holy water, and with tears confessed, in the presence of the ladies and all the women, the former wretched darkness of her mind; the hatred she had to the Scriptures; and the idolatrous confidence she placed in that which she now regarded so little, that she could, with the full approbation of her conscience, wash her feet with it.

Foreign Religious Intelligence.

ANNIVERSARIES
OF BENEVOLENT SOCIETIES IN LONDON—1821.

[Continued from page 126.]

LONDON MISSIONARY SOCIETY.

[At this anniversary unusual interest was excited by the arrival of the Rev. Mr. CAMPBELL, from his second voyage to South Africa. We make the following extracts from his speech:]

In a journey of two years and a half, and especially in such a journey as I have taken, a multitude of occurrences must have taken place; and it is scarcely possible to select, upon the instant, those particulars which are really the most interesting. I have this to say, to the praise of that God who, I trust, has directed me all my days, that in every situation in which I have been placed, since I left you, I think I have observed the effect of prayer. I found, at times, when fortitude was necessary, that God was pleased to give it; and at other times, when considerable caution was requisite, that God was pleased to give it. My dear brother, Dr. Philip, and myself, in every thing that was important, cordially agreed with each other. We were of one heart and of one mind; and I am confident that the Missionary Society could not have selected a better man, or a man more suitable for this object, in the whole range of my acquaintance. I trust this also was the result of your prayers.

I need not state any thing in regard to our journey of 5 or 6 months in the Colony, because we communicated it to you by letters. On our return from that journey, we found it absolutely necessary that one of us should remain at Cape Town, while the other should proceed to Lattakoo. The latter service devolved on me.

In about two months after leaving Cape

Town, I reached Lattakoo; I found Mateebe, the King of the place, alive and in good health; and, in a conversation with him, he said I had fulfilled my engagement in sending him missionaries, and he had fulfilled his in giving them a kind reception. I wish I could tell of the glorious effects of the truth on his heart, and on the hearts of his subjects; but of this I cannot yet speak. God works not always in haste; he tries the patience and faith of this Society there, as he did at Otaheite.

At a public meeting of the chief captains of the nation, held at Lattakoo, they resolved to relinquish all offensive wars. Now here is a proof of the effect of the Gospel to surrounding tribes.—When I left Cape Town, I had no thoughts of exploring new fields higher up in Africa; but in travelling through the wilderness, where there are not many objects to engage the attention, the mind will roam over various subjects. I knew the names of several countries beyond Lattakoo, and I conceived the idea of visiting them. On arriving at that city, I was astonished to find the king of one of those very countries on a visit to the king of Lattakoo (such an occurrence is very rare.) His name is Coshee, the king of Mashow. I got them to the room where I lodged. I was afraid that Mateebe would oppose my going further, as he is afraid of losing the traffic of the Colony, in consequence of the Mission at Lattakoo. I stated to the two kings what I wished to do, and asked their advice. Coshee looked significantly at Mateebe, as if he had said, speak your mind first. The answer was a noble, and I believe, a disinterested one; he said "I will never oppose the progress of the word of God." These were the very words. Coshee appeared to be pleased, but said he could give no opinion unless he were in the midst of his captains in the city of Mashow. Accordingly, we made preparations for our journey. Mr. Reed accompanied me. Coshee had left Lattakoo a considerable time before we went.

The first nation we visited was the Red Caffres. I had heard they were exceedingly barbarous, and given to plunder. On approaching their chief town, many of the inhabitants were in the fields. Our travelling houses astonished them. They had never seen, nor perhaps heard of, a wagon, or of any thing drawn by animals. The chiefs and captains, and almost all the people, painted red, rushed out of the town and the fields, and apparently full of wrath; but yet they received us kindly, marched back at the head of our wagons, and directed us to halt in the middle of the town. They had two kings, or governors. I had a meeting with them and the principle people, when I stated the object of my journey, and the willingness with which I believed you would send them instructors. The younger king is about 40, the elder about 60. The young king, whose name is Mahabralay, said they had much need of the word of God, for they had enemies on all sides of them—they would like to have teachers sent them; that was the mind of the elder king also, and of the chief captains, and the whole body formerly consented to it: and if you could behold the misery of those wretched people, you could not but send them the word of God, which alone can make them happy.

The next nation was the Mashows. The king of which, as I stated, I had seen at Lattakoo. I was delighted to see the town, for I found its population greater than any African town I had seen.—It contains 12,000 inhabitants. Now, where 12,000 people can live together, there must be a considerable degree of civilization. I had various conversations with Coshee, and with his uncle, Lonally. I had a general meeting with the captains, several of whom spoke.

At last a venerable old man, I suppose 80 years of age, rose up. Every eye was fixed upon him; he was evidently the Abiophel of that nation, and the counsel he gave was—it would be well for them to have such men as I proposed among them, wherefore he thought they ought to accept my proposal. Instantly the whole assembly gave their concurrence, and they treated us with no small kindness.

About seven days higher up from Mashow, is the Marootze country; the chief city is on a mountain, the name of it is Kurreecheane. My wagons were descending into a valley between me and the hill on which it was built; the inhabitants saw the wagons coming, and you cannot conceive of the eagerness with which the old and young, rich and poor, rushed to see the strangers. We got the wagons brought into the centre of the city. We did not distrust them, nor show any symptoms of fear. Whoever travels among an uncivilized people must avoid discovering fear, for it excites opposition. I found that the old king was dead. His brother, Laquillan, was Regent; for the eldest son being but a minor, could not take the reins of government. Of course my business was with Laquillan. Respecting the object of my visit, at a kind of formal meeting he said, when he heard that white men were come to Mateebe, teaching him that all men should live peaceably, he said it was what he desired, and he had told Makkabba (the murderer, I fear, of Co-

wan,) &c. that he was glad of it, and that Makkabba said he was not glad of it, for these predatory expeditions were the way to become rich: but the design recommended itself to Laquillan. Now think of the importance of Missionaries settling there, and how much of Africa would be opened to Europe were they settled there. When you read the account, you will find that the country beyond goes to the east towards the Indian ocean, and to the north towards the Equator; that the population is great, and that it never was known before.

Laquillan could give no answer till he called a meeting of his chief captains. This took place on the 10th of May—this day twelfth month. To this general assembly of the captains of the Marootze nation (to consult about Missionary stations) they came from different parts; sat down in rows in their best attire (the finest leopard skin clothes they had) with their spears and battle-axes, and the king sat, like our friend there, in the chair in the midst of them. They rose up regularly, and gave a yell, as an intimation of their intention to speak. I noticed the oratorical powers of the different speakers. I had an interpreter by my side, and he whispered what they said, and there was much good sense in their speeches. I think it lasted three or four hours, and was conducted with great regularity. Every speaker, at the conclusion of his speech, gave his opinion that it would be wise & proper to accede to my proposal. I consider that place as one of the most important stations which the Society can occupy in Africa. It would soon be connected with Madagascar, as it lies just opposite to it.

I returned by the same way, and visited our station at Lattakoo. They had given up their plundering wars, and there is a respect for the word of God. Attendance on the morning and evening service, and a general concern about eternity—things which never occurred to any of their minds before the Missionaries went among them.

I visited in a western direction a number of towns, and every one of them would be glad to receive teachers. There is a general impression on their minds that great benefits would result from the instruction of white men. They had never seen white men—but you would be astonished to find with what celerity intelligence travels among them.

I will mention one of the greatest acts of Christian friendship that ever fell under my notice. It regards Africander, of whom you have often heard. He was the man I was most afraid of when in that country before, in consequence of the multitude of plunders in which he was engaged. There was a Griqua Captain at the head of a different tribe, between whom and Africander there were frequent battles. Both of these are now converted to the Christian faith. And Africander, as an act of kindness to brother Moffatt, when it was found that it would not be suitable for Mr. and Mrs. Moffatt to go to reside near him, with his people travelled a journey of six days across Africa, to convey Mr. Moffatt's books and furniture to Lattakoo. Formerly he had gone as far to attack Berend. On this occasion, Africander and Berend met together in my tent, and united in singing praises to the God of peace; together bowing their knees at the throne of grace! and when I recollect the enmity that had formerly existed between them, compared with what I then saw, tears of joy flowed from these eyes. O my friends, after the conversion of Africander and Berend, if a man is as bad as the devil, despair not of his conversion, for the grace of God is infinite.

The last occurrence I shall mention was at Cape Town. The island of Joanna lies between that place and Madagascar. The East India ships are accustomed to touch at that island, on their return to England. The king has always acted kindly to the English, and can now speak our language. The eldest son of the king, Geann, and his chief men, set out on a pilgrimage to Mecca, to visit the tomb of Mahomet. They were taken prisoners and landed on an island. The providence of God sent a ship to that island, and they were brought to Cape Town. When I went to take leave of the Governor, two days before I left for England, Dr. Philip was with me. On entering the room, the Governor said, I have good news to tell you; the prince of Joanna has been disappointed of seeing the tomb of Mahomet, at Mecca, and I trust you will be able to lead him to Jerusalem.

On the 15th of February I embarked. We had at first a favorable gale; after that a severe gale, and then a lighter one, but both contrary. Six days ago we were opposite the coast of Portugal, and all hope was lost of being here to-day; but the Lord was pleased to send winds to effect it.

Our Ancestors Idolators.—Our ancestors on the island of Great Britain, worshipped idols, and even sacrificed their sons and daughters. They had not heard the name of Jesus, and lived as pagans now do, without hope. No Christian church was found in any of their cities and villages. They had no Christian ministry.

The cruel Druids were their priests, and they revered no God, but the sun, moon, or some hideous image. To the savage rites of the Druidical worship, succeeded the abominable idolatry of pagan Rome. Temples were now erected to their numerous deities. "In Scotland stood the temple of Mars; in Cornwall the temple of Mercury; in Bangor the temple of Minerva; at Maldon the temple of Victoria; at Bath the temple of Apollo; at Leicester the temple of Janus; at York, where St. Peter's church now stands, the temple of Bellona; in London, on the site of St. Peter's cathedral, the temple of Diana; at Westminster, where the Abbey rear its venerable pile, the temple of Apollo."

What put in train that course of events, which has shed such a flood of light on their posterity, and so changed the state of things? The answer is short, but true. *It was the patient and persevering labors of Missionaries.* Freely ye have received, freely give.

Mission to the Sandwich Islands.

From the *Missionary Herald* for August.

OFFICIAL JOURNAL OF THE MISSION.

[Continued from page 110 of the Recorder.]

Excision of Tennooe.

Our readers will remember, that the last publication of the journal, kept at Hanaroarah, brought down the history of the mission to July 19th of last year. By late arrivals we have received a continuation of the journal to Nov. 17th, from which we shall proceed to make extracts. The first entry, July 22d, records the necessary but painful result, to which the mission church were impelled, by the defection of William Tennooe. Earnest and repeated attempts had been made to reclaim him. He did not deny the charges of intemperance and sabbath-breaking; and "avowed his determination to continue the same course." After deliberation and prayer the church voted his excision. The poor youth seemed singularly hardened; and has since, as we learn from different sources, manifested peculiar malignity towards the missionaries. It is so ordered, in the providence of God, that such characters immediately lose influence, and sink into entire insignificance, even among savages.

The apostacy of Tennooe, though not a wonderful event, considering what human nature is, may properly lead the friends of Missions to sanguine reflection. They may here see how easy it is, if divine grace do not prevent, for a kind and amiable youth, a docile and apparently grateful beneficiary, to become a dissipated, idle, reckless being, the moment the restraints of civilized society are removed. And what is more painful still, they may see habits of apparent piety—of piety supposed to be real by the unhappy subject himself—give place at once to habits of gross wickedness, and to a vehement dislike of religion and its consistent professors. Let every young convert tremble in view of such development of character, while he exclaims, *Lord, lead me not into temptation.*

Sabbath, July 23, 1820. Public worship as usual this morning, at the close of which, the letter of excision addressed by this church to Wm. T. was read to him publicly. Will a gracious God have mercy on his soul, and reclaim his wandering steps.

Administration of the Lord's Supper.

At 4 o'clock, P. M. the church assembled at the room occupied by brother L. and attended on the holy ordinance of the Supper. Eleven of our number, together with our friend and brother, Capt. Cary, from Chelsea, Ms. sat down together in peace at the table of our dying Lord, and found the first interview of the kind, in these islands, exceedingly happy.

Division of the Mission family.

This day has been to us full of interest. Closed a large packet of communications, letters, journals, &c. for America, and committed them to the care of our obliging friend, Capt. Cary.

We sent our letter to the Corresponding Secretary of the Board, together with our journal up to the 19th inst. a copy of the letter to Wm. Tennooe, giving a summary view of his case, and an account of brother Whitney's visit to Kirooah, in a private letter to Dr. Worcester.

The morning was spent principally in preparing these communications, and in finishing the preparations for the removal of brothers and sisters Whitney and Ruggles, and Nathan Chamberlain. At 12 o'clock they took an affectionate leave of the family, and went on board the Levant. Capt. Cary had very kindly offered to give them passage to Atooi, with the remainder of their effects, and to do what he could to secure them a pleasant landing and settlement, for which he deserves our warmest thanks. Brothers Bingham and Loomis accompanied them to the ship; and then in solemn prayer, commanded them to the guidance and protection of the Lord of missions who had said, "Lo, I am with you always."—*"I will never leave thee nor forsake thee."*

Though there is work enough for all and more than all at this place; yet the weighty considerations in favor of Atooi, which led us to this arrangement, and the broad principle on which foreign missions have ever proceeded, founded on the divine commission, and recognized by the Apostles and other propagators of the Gospel, a principle which requires that, *the fundamental doctrines of revelation should be made known as extensively and speedily as possible, satisfactorily as far as to the expediency of this measure.*

Progress of the School.

Aug. 1. Began in earnest to use the slate in teaching our pupils to spell, read and write. They are pleased with the business of making letters; give more fixed attention to their studies; and acquire a better knowledge of their lessons, than they would without writing them.

To day one of our adult pupils, Sally J. wrote or printed on her slate, and read intelligibly in English, the first sentence of a sabbath school card. "I cannot see God, but God can see me." With this interesting truth, and with her own ability to read and understand it, she appeared to be greatly delighted; and others, who saw and heard, were filled with wonder, and listened with admiration, as she explained to them with lively interest, the meaning in the native language. She could speak English, when we first saw her, two or three weeks after our arrival, when she came on the Sabbath to attend public worship, and brought two sweet little daughters, whom she wished to instruct; but a few weeks since, she did not know a letter; now she has conquered the greatest difficulty in acquiring the inestimable art of reading. She appears to be industrious, intelligent, and seriously inclined, and expresses a wish that she may be like the good women from America, and like Obookiah.

Arrival of Thomas Hoopo.

Sabbath. This morning unexpectedly, Thomas Hoopo arrived, with the unwelcome information, that Dr. Holman had left Kirooah, and settled at Laheinah in Mowee. Thomas came as the messenger of the king, to get the sisters here to make for his majesty five fine russet shirts, similar to the five which they before made for Capt. Jack, a native master of one of the king's vessels. By the assistance of Thomas as interpreter, a more important message was communicated to the natives of this place, with respect to the gift and advent of a Saviour, from John iii. 16. A goodly number listened with great attention to the word preached. In the afternoon the sabbath school was assembled, and some of the plainest doctrines of the Gospel were pressed upon their minds, a few pages of Obookiah read, and interpreted by Thomas, and the pupils were taught to repeat memoriter, in their own tongue, the truth "I cannot see

God, but God can see me." The school was closed with prayer by Honoree in the native tongue, while all kneeled down in silence.

This evening, Mr. B. Thomas H. and John H. held a religious conference with the natives at one of their houses, and in their own language. Thomas closed the meeting with prayer in the same tongue.

"In the morning," saith the Scripture, "sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether this or that shall prosper, or whether both shall be alike good." But we know that "line upon line" is needed here, and we believe that sabbath schools & conference meetings, united with the preaching of the Gospel, will yet convert the world.

7. Monday. Set up the printing press. It appears to have suffered but little damage by transportation, and promises to be a good one. We hope to be able before long to print some elementary lessons for our pupils. Observed this evening, as usual, the monthly concert of prayer—Thomas H. assisted in the exercises, made an address both in English and Owhyhee, and closed with prayer.

Order of Government respecting foreigners.

To day the foreigners in this place were assembled at the house of governor Boka. Public orders were given by the king's secretary, requiring every foreigner, who did not belong to the king, or to Pitt, to leave the island the first opportunity. Two of our most peaceful neighbors were summoned before the king to be tried as disturbers of the peace. Capt. Alexander Adams was proclaimed harbor master of the harbor of Hanaroarah, by his majesty's command. His commission, drawn up by the king's secretary, but without the king's signature, was brought to us to be printed. This we declined until the king should see the instrument, & give his name and approbation. When that shall be done, we will cheerfully do such a favor for the government

Departure of Mr. L. for the Windward Islands

9. The Brig Neo, capt. Jack, sailed for Mowee. Governor Boka and his wife, brother L. and Thomas H. and little Daniel Chamberlain went out in her as passengers. The king and Pitt are now at Mowee; Reho-reho having commenced, as it is said, the tour of the islands. Dr. Loomis will touch at Laheinah, visit Dr. H. make known his business to the king and chiefs, and proceed as early as possible to Kirooah, where brother T. and his wife are now left by every other member of the mission; thence to Toeiai as soon as Pitt shall return to that place, where he is expected to spend a few months in teaching this great chief, and those around him, and then return to this place—mean time leaving his wife and sweet little son, now in a prosperous condition, at this central station. Daniel C. is to be placed under the care and tuition of brother and sister Thurston at Kirooah.

13. Sabbath. Sabbath school this afternoon interesting. One of the pupils, Hannah Holmes, said with reference to the death and resurrection of Christ, that she would tell every body about it that came to her house. Besides giving them a short view of the doctrines of the cross, and reading a portion of Obookiah, we endeavored to press upon the school, and taught them to repeat in their own tongue, the important truth that Jehovah created the universe, as it is recorded Gen. i. 1. A prayer in Owhyhee, by Honoree, closed the school at this place. May the Lord graciously smile on this plan of usefulness.

19. Arrived the schooner St. Martins, capt. Dean, from Manilla, in distress. The crew sickly. Also a schooner from Owhyhee, with a letter from Br. L. announcing his safe arrival at Kirooah, together with the satisfaction of Pitt that he had come to Owhyhee for the purpose of instructing his favorite boys—also the contentment and persevering diligence of brother and sister T. notwithstanding their trials. Reho-reho, Capt. Dean and his wife, are now at Abedo the eastern part of Owhyhee, having suddenly left Mowee.

21. Much satisfied by receiving to day a seasonable supply of rice, soap, and some other articles difficult to be obtained here, presented by Capt. Dean and Mr. Greene.

22. Sent by the St. Martins, a letter of count

to Dr. Loomis at Owhyhee, copies of letters to Br. T. and a letter to Dr. Holman at Laheinah, inviting him, at the earnest request of Mr. Greene and Capt. Dean, to visit the latter at this place, who is supposed to be somewhat dangerously ill.

The sickly crew, it is hoped, will be much benefited by a change of diet and better water and land air.

23. Received intelligence by the Clarion of the safe arrival and welcome reception of the brethren and sisters at Atooi.

The brethren, with the cheerful assistance of George, have commenced gardening, and have the happiness to see the plough-share of industrial husbandry, turning over the fertile soil of Atooi. They easily trained one of the horses of Atooi to draw one of the ploughs brought with us from America; an interesting amusement to George, and a gratification to all. To the brethren there the prospect is flattering.

30. The L'Aigle having sprung her rudder, unexpectedly put into port again.

Dr. Holman and his wife arrived in the St. Martins in good health. Received letters by the St. Martin's from brothers T. and L. at Owhyhee. The king is still absent from Kirooah, attended by his faithful servant Thomas Hoopo. The arrival of two medical men, Dr. H. and Dr. W. a physician and surgeon, is an event which capt. Dean, in his critical state of health, could have little expected when he approached these shores with his languishing crew, and distressing apprehensions respecting himself. We provided comfortable lodgings for Dr. H. in the new house built by Mr. Navarro, near to the house occupied by Capt. C. where they will board. They intend soon to visit Atooi.

Sept. 3. Sabbath. Preached to day from Phil. iii. "Let this mind be in you which was also in Christ Jesus." How much we need the meekness, patience, condescension, benevolence, wisdom and zeal of the lowly Son of God, in the great work of propagating the Gospel.

4. First Monday. This evening observed the monthly concert of prayer, and contemplated some of the great and exceedingly precious promises with reference to the gentiles of the "Isles of the Sea." God's truth is immutable. We need no better encouragement as to the foundation of a rational hope, that the most inaccessible and inhospitable parts of the earth will yet be blessed with the glorious Gospel.

7. To day Capt. Starbuck did us the favor to visit the school and take tea with us. He expressed his surprise and high satisfaction to see the advances the pupils had made during the short time they had been under instruction.

Death and Funeral of a Stranger.

8. Last night an unfortunate stranger, James Devereaux, from Ireland, cast upon these shores, far from kindred, country, and home, died in this village. He arrived in the St. Martin's from Manilla, was sick on the passage with a long continued and distressing dysentery. He was attended by Dr. Holman after his arrival. He had been visited, instructed, and prayed with by Mr. B. His parents, he said, were Roman Catholics, whom he had not seen during the last 14 years—he said he was willing to die, and hoped he should be safe, though he had not devoted his life to the service of God.

The funeral prayer and address were made by Mr. B. at the house of Mr. Greene and Capt. Dean; and a funeral sermon appointed for him on the ensuing Sabbath. At 5 P. M. he was interred by strangers in the burying ground appointed by this government for the interment of the whites.

The thought is affecting that the same offices of kindness, which we have performed for him, must shortly be performed for us; and that our

bones also will probably rest in his land of strangers till the morning of the resurrection.

10. Lord's day. A Sabbath of peculiar interest to us. Funeral services in the morning from Heb. ix. 27. "It is appointed unto all men once to die, but after this the judgment." At the close of the morning service, at the request of Capt. Starbuck, public notice was given, that divine service would, by leave of Providence, be attended on board the ship L'Aigle, now lying in the harbor near the shore. Sabbath schools usual at three o'clock, and a 4 P. M. a large congregation for this place, was assembled on the spacious and commodious deck of the L'Aigle, and listened with attention to the word preached from Lam. i. 12. "Is it nothing to you, all ye that pass by?" considered first in its original import, as the language of Zion in distress; secondly by accommodation is the language of our suffering Saviour; thirdly by application as the language of the unsanctified children of want, closing with the appeal of the inhabitants of these Isles to those who visit them, and to all who are able to provide the means of their instruction and salvation. Most of our family attended. Capt. S. deserves our thanks for his attention, furnishing boats for the congregation, and in providing comfortable seats for their accommodation. May the day be remembered with lasting gratitude.

Examination of the School.

14. To day closed what we consider the first quarter of the school; and we were much gratified with the quarterly visitation and examination. Among the visitors were Dr. Williams and two officers of the L'Aigle, two of the St. Martins, one of the Thaddeus, Mr. Holmes, a resident, and his wife; who have five promising children in the school, one or two other residents, and Dr. Holman and his wife. The examination was conducted wholly by Mrs. Bingham, who has had the principal care of the school, though assisted by Mr. B. and occasionally by some of the sisters. The examination could not indeed be expected to compare with that of an academy of young ladies and gentlemen in a land of literary, civil and religious institutions, after years of intense application; but humble as it was, even in the first rudiments of learning, it was by no means less interesting than an examination of the best schools in America. The school consists of about 40 scholars, both children and adults. During the first week it contained but 10 or 15 pupils, who attended about one hour in a day; but considerable accessions have been made from time to time, and the hours of attendance have been increased from one to four or five hours each day. Two or three of the pupils lately entered, are in the alphabet. A few hours instruction given in the course of a week or ten days has generally been sufficient to teach our pupils the alphabet in the Roman character. About half the school had three exercises to day in monosyllables of 2 and 6 letters. One class has proceeded through about 40 columns in the American primer, who read and spelled with accuracy one new column this afternoon. Another interesting class of adults read and spelled a column of two syllables in the 2nd table of Webster's spelling book. One of them, Sally J. read intelligibly several sentences in English reading. Though she, like the rest, began the alphabet with us, she has acquired a good knowledge of about 20 lines upon a sabbath school card, commencing with the sentence, "I cannot see God, but God can see me," which she can read with facility, and translate into Owhyhee. Hannah Holmes, Mary Mar, George Holmes, William Beals, and several others, have learned to read a considerable part of the same card, and manifest a degree of enthusiasm in acquiring the art of reading. There are native pupils have attended more or less to copying their lessons on the slate; an exercise both pleasant and useful. George Holmes has attended to systematic writing; and exhibited some specimens of writing, drawing, and painting, which do great credit to his genius and application, and which afforded great satisfaction to the visitors, who, with one voice, pronounced them good. He is 17 years of age and of good promise. Dexter, the eldest son of Mr. Chamberlain, has attended to reading, writing, drawing, arithmetic, and geography; Mary C. to writing, reading and spelling. Several of the native pupils have begun, and barely begun, to learn the use of maps and globes. At the close, the whole school recited in concert, in the Owhyhee tongue, several passages which they had committed to memory, and which contain some of the most prominent doctrines and precepts of Scripture. "In the beginning God created the heavens and the earth." "I cannot see God, but God can see me." "Jehovah is in heaven, & he is every where." "Jesus Christ, the good son of God, died for our sins." "We must pray to Jehovah and love his word." "God loves good men, and good men love God."

These passages are taught at the sabbath school; and then the pupils teach them to their neighbors and friends, out of school. After a short address to the scholars by Mr. B. who retired in perfect order, much pleased themselves, as well as their visitors, and each, turning round at the door, with a bow or curtsey, very pleasantly bade us "good afternoon."

We regret that Dr. Boka and his wife, Capt. Starbuck and Dr. Williams, Capt. Hale of the American brig Ann, lately from the N. West Coast, and Mr. Scoville.

24. Sabbath. A considerable assembly attended to the preaching of the Gospel from the Savior's injunction, "Strive to enter in at the straight gate, for many, I say unto you shall not be able." Several strangers, after the close of public worship, expressed their satisfaction in unexpectedly hearing the Gospel preached at this place.

At the sabbath school this afternoon several seamen were present, who, when the school was closed with prayer in the native tongue by Honoree, kneeled in decent order, as the pupils are accustomed to do. The school have commenced learning the ten commandments abridged and translated.

[After describing the launch of a schooner, built by Americans at Hanaroarah, the journal adds:]

The government, we are told have offered Capt. Starbuck's ship carpenter \$35 a month, on condition he will stay in their employment. They have a great desire to build and repair vessels. It is not probable that the business of ship building will ever be very extensive here; unless ship timber be imported from the American coast, and foreign carpenters begin the work.

A pious, skillful, and devoted ship carpenter, who is inured to self denial, and desirous to do good, and only good, to the heathen, would in our opinion, be an acquisition to the mission, and to this nation, of incalculable value.

26. At 9 o'clock this morning, the L'Aigle left the harbor. Mr. B. went on board to give the parting hand to our friends, expecting that they would now surely proceed to England. But when they had passed the bar, and were ready to dismiss the pilot, they began to fire the customary salute. In charging the second time, a cartridge accidentally took fire, & the explosion carried away the right hand of an unfortunate seaman, and greatly injured his left hand.

[The seaman, whose calamity is here described, is afterwards mentioned in the journal as "a prudent young man, and the favorite of the crew." As he was maimed for life, Capt. Starbuck began and promoted a subscription for his benefit. The captain gave \$50 dollars for this object, which was increased by the officers and crew of the ship to \$1000; to which sum the residents at the island added \$300. The missionaries had it in their power to return to this suffering stranger the kind attention, which they had experienced from Capt. S. and his officers; and the use, which they made of this opportunity, served to silence those national prejudices, which are too apt to prevail among residents at the islands. It ought to be added, to the credit of Capt. S. and his ship's company, that they had out before, during this voyage, subscribed \$500 for the family of an officer of another ship, who had been killed by a whale.]

At 2 P. M. Mr. B. dined on board the Ann with Capt. Hale, who presented to the family two barrels of salmon, and one to Dr. Holman, for which he deserves our thanks.

27. This morning the wounded seaman was brought to our habitation, attended by the surgeon and a waiting lad. We are much gratified to have it in our power to show hospitality to an unfortunate stranger, who could no where else in this island be so well accommodated.

29. The anniversary of the Sandwich Island Mission, or of the ordination of the missionaries at Goshen, Con. to be sent forth to the Isles of the Gentiles. The year has been marked by the most wonderful revolutions in these islands, and by events most interesting to us. May every succeeding anniversary witness the prosperity of the mission, and the progress of Christianity here, till the Prince of Peace shall have full possession, and reign with joyful and undivided sway.

30. The prospect of the wounded seaman's recovery is favorable. It is a smile of Providence, which deserves our grateful notice, that we should, just at this time, be provided with the conveniences to entertain strangers, and with so little sacrifice, to perform the duties of hospitality and kindness. We ourselves are but strangers and pilgrims: but God provides for us.

Oct. 1. Sabbath. Public worship

POET'S CORNER.

From the London Investigator.
THE STORM.

Dark in the rising surge
The billows gather on the heaving bark :
Each crested wave, high foaming, onward rides,
Urged to the maddening strife, the conflict fierce
Of elemental war !—

'Tis loudeening on the ear—the roar of waters !
Wilder they roll, and wilder still they toss
Their chafed heads in the blast,—with angry
voice.

Answering unto the heavens.—Dim in the storm
The petal hung, or swept with wailing shriek
The troubled sky—just heard, as yet the wave
Was pausing—and the tempest was afar
With deep and sullen roar in mightier strength
On ocean gathering.—Then might ye hear
The cry of anguish, groans, shrill uttered names,
Piercing the murky heavens—and as the wave
Came billowing on, and air and ocean rushed
In one vast cataract on the reeling bark,
A moment's pause of voice and motion
Might be felt, (save some fear-stilling sob,)—
And every eye in death-like horror fixed
Did wait its coming !

It hath passed—

And heavily the bark, like to some stricken
whole,
Is laboring in the sea.—Again shrinks back
The billow and the blast—again they come !
And on their front destruction and grim death
In horrid compact ride.—One piercing shriek,
And now 'tis past !—but through the whitening
foam

Half seen, half hid, the shattered hull emerges,
Upon the verge of some vast wave just poised
Suspended trembling on the narrow brink
Of her wide tomb.—Yet one short struggle,
And her warfare's o'er !

On every heart the chill and shuddering throb
Gonvulsed smote, and every eye-ball glared,
As if distrest with its last agony,—
And all, save one, th' approaching doom beheld,
And lo ! he slept ! and peaceful seemed to keep
His unchanged slumbers !—

One amidst the crowd,
As if some sudden memory had touched
His frenzied brain, rushed on the sleeper—
"Save ! he cried, "Save, or we perish!"— Ere
The last word passed his lip, the form arose :

Calm seemed his eye—and his untroubled cheek
Nor fear had bleached, nor pain, nor dread sur-
prise,

Had flushed his brow :—majestic he walked
In peerless might beyond the shrinking crowd.—
On the steep verge he paused—the wave rolled on
Gathering, or ere it came in tempest fury,
Until with one wide sweep on high it rose,
A liquid mountain, o'er his fenceless head,
In heaven's vault strangely quivering—“ Peace,
be still !”

He spoke—and lo ! swift as the omnipotent
That on them passed, the waters in their bed
Have sunk to rest, and, murmuring by the side
Of the still bark, did woo it gently on,
With treacherous embrace and wanton smiles,
Toward its destined haven.

J. R.

MISCELLANY.

AMERICAN EDUCATION SOCIETY

For the Boston Recorder.

Want of Ministers in the bounds of the General Assembly of the Presbyterian Church according to the Report for 1819.

Presbyteries.	Congregations.	No. of Ministers under their care.	No. Licentiates.	No. Distinct Congregations.	Synd.
Niagara	32	10	1	25	
Ontario	23	20	2	14	
Bath	11	6		5	
Geneva	22	17	3	10	
Cayuga	28	19	1	16	
Onondaga	29	21		17	
Albany	22	16	3	8	
Columbia	23	13	4	14	
Oneida	24	25		8	
Londonderry	13	18	5	5	
Champlain	13	9		6	
St. Lawrence	4	12		1	
Long Island	16	16	2	2	
Hudson	39	32	4	18	
New York	12	13	8	5	
Jersey	29	28	11	9	
New Brunswick	13	16	2	4	
Newton	25	14	2	10	
Philadelphia	37	26	4	14	
New Castle	51	27	3	14	
Baltimore	12	16	5	2	
Carlisle	36	19	3	10	
Huntingdon	29	12		7	
Redstone	15	7	1	2	
Redstone	23	19	2	3	
Ohio	48	28	2	9	
Erie	46	12		24	
Hartford	25	9	2	11	
Grand River	16	6		11	
Portage	20	7		14	
Hanover	25	15	9	9	
Lexington	30	16		13	
Winchester	15	13	2	2	
Abingdon	12	7		6	
Transylvania	17	9		4	
West Lexington	27	12		10	
Mecklenburg					
Louisville					
Washington	26	9	1	13	
Lancaster	34	15	1	11	
Miami	35	14		17	
Richland	22	7		10	
Union	16	9	6	4	
West Tennessee	16	6	2	4	
Shiloh					
Mississippi	8	5	1	1	
Missouri					
Orange	22	10	5	7	
Fayetteville	32	11	1	4	
Concord	58	16	1	28	
Harmony	28	19	5	9	
S. Carolina	25	15	2	9	
Hopewell					

1134 691 107 464

It appears from this table, that more than one third of all the Congregations connected with the Presbyterian Church, in this country, are destitute of preaching : for there are 1184 Congregations, and 164 vacant.

It appears, also, by comparing this table, with the tabular view of the Colleges, exhibited in a late paper, that if all the professors of religion, in ten of the principal colleges, in this country, should in four years enter the ministry, it would take the whole number (saving 35,) to supply the vacant congregations, in the Presbyterian Church. But they will not enter the ministry, till three years after they leave college, because this is the length of time required, in the Theological Seminaries, and because the time has, at length arrived, when public opinion requires, that a Minister, should spend as much time, at least, after he leaves college, in studying his profession, as a lawyer. So, that it will be seven years, before ten colleges,

which are the great source of supply, will furnish ministers enough for the destitute in the Presbyterian Church.

This is on supposition that not more than 34 ministers, out of 691 will die in seven years.

But it is said, "the state of our colleges is rapidly improving." True; and no feature of the present times is more encouraging, and no one demands more united and extraordinary prayer, with thanksgiving.—But if all the young men in the ten colleges, should become pious, and all enter the ministry in seven years, 1409 more would be necessary to supply, only the increase of our population.—For the increase, in seven years will be 3,333,000, requiring 3,333 ministers, and there are only 1821 students in the ten colleges.

If on the improbable supposition, that all the students from the colleges become preachers, and then the increase of our population would be so poorly supplied, what is to become of 464 Presbyterian Churches, which are now vacant ? They must remain vacant ; or if they are supplied, they must be supplied from that source, which is much less than sufficient to supply the increase of population.

But admit, that the Presbyterian Church and the increase of population, each demand more than the colleges can supply.—Then what are the Congregationalists, and the Episcopalians, and the Baptists, and the Methodists, with all their vacant congregations (certainly not less than fifteen hundred,) what are they all to do ? and what is the vast population now spread over the north, and the west, and the south, which is not organized into congregations, what is this scattered and perishing multitude to do ?

In whatever view, we look at this subject ; whether at the vacant congregations in the Presbyterian Church ; at the vacant churches of other denominations ; at the unorganized and scattered and destitute multitude ; at the wants of Domestic Missionary Societies ; or at the wants of Foreign Missionary Societies ; or at the want of agents, in all the benevolent societies ; What are we to do ? No man can tell. It is an ocean without a shore. The American Education Society is indeed a star, perhaps it is the north star, but clouds have lately concealed it, and threatened a dark and dreadful night. But it seems like trifling, to stop and talk about a star, and clouds, & dark nights, in view of such facts as this table contains. Why is not every farmer hoing corn for the Education Society—every rich man writing a large check on the bank—every good house wife whirling her wheel to make money or clothes for these poor young men—and every eye looking for some other poor young man of talents and piety to set his face towards the ministry with all eagerness. Awake, awake, all people, arise early, sit up late, and work hard, and give freely, and seek other beneficiaries, if by any means the laborers may be sent into the harvest.

BENEVOLENT EDUCATION SOCIETY.

For the Boston Recorder.

The Benevolent Education Society, formed in the south-eastern part of Massachusetts, for the purpose of assisting indigent young men of piety and talents in acquiring an education for the gospel ministry, held its tenth annual meeting in Rochester, first parish, June 13, 1821.—The following gentlemen were chosen Officers for the current year, Viz:—REV. THOMAS ANDROS, President ; REV. Oliver Cobb, Vice President ; CAPT. Nathaniel Eddy Secretary ; MR. Benjamin Fearing, Jun. assistant Secretary ; DEA. Jesse Haskell Treasurer ; ZACHARIAH EDDY Esq. REV. WILLIAM T. TORREY, REV. ELIJAH DEXTER, REV. SIBERSTER HOLMES, REV. OLIVER COBB, REV. THOMAS ANDROS, MR. EBENEZER HASKELL, DEA. JESSE HASKELL, MR. BENJAMIN FEARING JR. TRUSTEES.

A very appropriate discourse was delivered by REV. WM. T. TORREY, from Amos 7. 5, By whom shall Jacob arise, for he is small. After which a collection was taken to aid the funds of the society.—Among the institutions of the day for diffusing gospel light, this Society merits some notice. It is one of the first societies of the kind, in the knowledge of the writer, formed in our country—and its object is, unquestionably, one of the first magnitude. When the waste places of Zion, and the moral desolations of the world are contemplated, it is perceived, at once, not only that something must be done, but that much must be done. We would remark, however, that at the time this Society was formed, the day but just began to dawn on the subject. It was perceived, indeed, that the laborers were disproportionate to the field for labor, and that sincere prayer for a remedy ought to be accompanied with correspondent exertion. With such views and feelings the attempt was made, and under the smiles of Heaven with some good degree of success. The Society has endeavoured to accomplish what it could by its own energies; but has not been sufficiently importunate with the Christian public to obtain assistance in the great work. It has of course attracted little public notice. The funds of the society have been raised, chiefly, by the annual subscriptions and contributions of its members. And yet, with these limited means it has been enabled to assist a considerable number of beneficiaries, several of whom are settled in the ministry, and adorn their profession. Confident we are, that this society, though at present, little among the thousands of Judah, will arise and enlarge its sphere of usefulness ; and that streams from it will continue and increase, to make glad the City of our God.

The minds of the friends of Zion, it is believed, are, in some measure enlightened on this subject—their hearts enlarged—their energies put in requisition. In soliciting a share of public patronage, this Society has no wish to interfere with the claims of any other society, for spreading the favour of the Redeemer's name. We are united with them in the best bonds. As we would receive from them ; so we cordially offer them the right hand of fellowship. In all the varied ways in which the glory of God and the prosperity of Zion are sought—Peace be to them. In the name and in behalf of the Society, the co-operation and the prayers of the Christian public are humbly requested.

ROCHESTER, July 16, 1821.

(132)

For the Boston Recorder.

QUESTION. What constitutes a Congregational Church ; and what are its duties and rights ?

ANSWER. "A Church," says our venerable Platform, "is a company of saints by calling, united into one body, by a holy covenant, for the public worship of God, and the mutual edification one of another, in the fellowship of the Lord Jesus."

"Mutual covenanting," says the renowned Hooker, "mutual covenanting of the saints, in the fellowship of the faith, according to the order of the gospel, is that which gives constitution and being, to a visible Church." (Survey, page 46.)

Congregational Churches are so denominated, not from their being connected with congregations in the modern sense of the word, much less from being subject to their dominion ; but from their own form of government, that is, from the power being considered as vested in the collective body of confederated church members. It is thus they are distinguished from patriarchal, episcopal, or presbyterian Churches.

"The power of the keys," says the venerable Hooker, "is committed to the Church of confederated saints, as the first and proper subject thereof." This, the same author observes, is no novel opinion ; & a cloud of witnesses is brought to view, in the same page ;—Beza, Calvin, Bucer, Bullinger, Melancthon, Bucan, Pareus, Ritterus, Sibrandus, Julius, Trelatius ; the fathers, Cyprian, Jerome, Augustine, Nazianzen, Chrysostom, Ambrose, Theodore, Theophilact ; & our divines ; all of whom the learned author tells us, require all to be done, (that is in government,) *plebe consentiente* ; that is by consent of the brethren at large, and not of the elders only.

This collective body of church members is often, throughout the book, styled the congregation. In part 3d for instance, where the order of things in cases of discipline, is laid down. 1. "The cause," says our author, "is fully and nakedly presented to the congregation." 2dly. "The elders go before the congregation, in laying the rule," &c. In page 45, he says, "In point of rule, and in exercising the act of their office, the elders are above the congregation. None have that office authority, nor can put forth the acts thereof, but themselves. But in point of judgment or censure, the *fraternity* are supreme, and above any member or officer, in case of offence and delinquency."

In page 18, of part 4, he thus argues ; "That which frustrates the power of congregations—which our Savior hath given, for the exercise of discipline in each particular church—that is not Christ's way. But this course of subordinating congregations to the jurisdiction of classes, and then to synods, doth so. It frustrates the power of a congregation. For if the delinquent be complained of to the congregation, (he certainly means the church, the collective body of confederated members before described ; indeed, what follows, puts it out of all doubt) and shall perceive an admonition ready to be dispensed, he presently makes his appeal, and prevents the proceeding of the church." (Here he quotes the 18th of Matthew, relative to telling to the church, a matter of offence, and relating to hearing of the church.)

We see then, on what ground, Congregational Churches are so denominated ; and what is not the ground. It is true that a Church constituted according to the gospel, has usually, if not always, a congregation connected with it, distinct from the collective body of members, in full communion. This it has, we might say first, by natural consequence of our Lord's appointment. For all the children of confederated members, born before, or after the parent's becoming such, naturally belong to that congregation ; and in consequence of their baptismal consecration, not their parents only, but the Church and all its members individually, become responsible that those children shall have a Christian education. By their baptism likewise, those children when grown up, are under the watch and care of the Church, and subject to its discipline. This the platform of 1648 inculcates ; this the Synod of 1662 explicitly declare. So, generally, our venerable fathers understood the Scriptures ; and many of the most illustrious of them are quoted by Dr. Increase Mather ; such as Cotton, Wilson, Phillips, Richard Mather of Dorchester, Allen of Dedham, the famous Norton, and the first Rogers of Ipswich, Shepard and Mitchell of Cambridge, Stone, Hooker and Prudden, of Connecticut.

It will thus be seen, that the institution itself of our Lord and Saviour, creates a congregation distinct from the church of communicants, and yet connected with it by sacred ties. It will also be seen that this congregation will naturally, in the course of things, be the larger of the two, unless uncommon mercy shall outrun the progress of population.

But beside children of the church, others may come in, to enlarge this last named congregation. And, whatever they are, a Christian Church, acting in character, will seek to promote their spiritual welfare ; and if they incline, or can be induced, to attend and support *Divine Institutions* ; will consult with them amicable arrangements for that purpose. This they would find to be their duty, if the government where they dwell, were pagan. They certainly will then, where "the powers that be" recognize the gospel, and its sacred appointments, and the people at large do the same.

Still the Church is a community, distinct from the congregation now mentioned, and though out-numbered, cannot be swallowed up by it. It has, from the highest authority, a constitution by itself. It has the exclusive power of admitting its own members, and dismissing them when that becomes necessary. It has, we might have

said, the right of choosing its own officers ; and of discontinuing them, when the state of